

THE NUR AF SHAN

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FOREIGN TELEGRAMS.

London, July 3.

Germany emphatically denies offering America any advice concerning disposition of warships.

A semi-official statement issued at Washington says that President Roosevelt is not considering the transfer of warships to the Pacific.

Nevertheless circumstances point to the matter having been discussed.

Reuter's correspondents in Peking telegraphs that a Chinese maritime customs, similar to that at Kiaochow, has been opened at Dalmey.

Mr. Wakatsuki, of the new Permanent Financial Commission from Japan in London, in an interview with Reuter, stated that there was no idea of a new foreign loan being floated. The increase of revenue without any increase in taxation proves renewed prosperity.

The Japanese, he went on to say, do not like the recent incidents in San Francisco, and if they occurred too often would lead to misunderstandings, but the wild talk of war was utterly ridiculous. Japan fully trusts the Washington Government to act fairly.

The Times Paris correspondent telegraphs that should the agitation in India assume serious proportions it is thought that the French and the British Governments would cordially co-operate; France having already prevented Hindu agitators from founding newspapers in Chandernagore.

London, July 4.

In a discussion of the income-tax on the committee stage of the Finance Bill Mr. Asquith, in reply to Sir Seymour King, announced an important concession, agreeing that pensions, etc. in respect of past services should be classed as earned income and thus benefit by the lower rate. Widows' and children's pensions would also be so treated.

Lord Curzon was last evening admitted to the Merchants Taylor's Company in recognition of his services in India.

Lord Curzon said that he regretted that a terrible mistake had been made in neglecting to honour the memory of Olive. He rejoiced at the company placing a memorial tablet in Merchant Taylors school.

Referring to the unrest in a portion of India, Lord Curzon pointed out how the seditious utterances of men little known in England, though they were Members of Parliament, were received by credulous dupes in India as representative of public opinion in England.

He concluded by paying a tribute to the statesmanlike action of Mr. Morley.

The Maharaja of Alwar was among the most honoured guests.

Animosities between the Hungarians and the Croats are becoming more bitter daily.

Consequent on obstruction for several weeks by the Croatian Deputies the Hungarian Government has promulgated by a decree an obstructed Bill requiring of railway officials ability to talk Hungarian.

During a debate the Premier announced that the occupation of Bothnia and Herzegovina would be permanent.

London, July 5.

Mr. Metcalf, United States Secretary for the Navy, in an interview stated that 18 battleships were going to the Pacific for a winter cruise. There was no significance in the fact and it was planned for practice.

Mr. Metcalf said that he hoped that the newspapers would drop the talk of Japanese troubles. He knew of no reason why Japan and America should not be on the most friendly terms.

Reuter in telegraphing from Seoul, states that the Korean Emperor interrogated by Marquis Ito denied all knowledge of the Korean deputation to the Hague.

Marquis Ito, in an interview, said that the Emperor's persistence in such intrigues constitutes hostile action against the Japanese which must be stopped.

The Daily Chronicle, commenting on the unrest in India, emphasizes the responsibility of those who carp and nag at the action of the Indian Government and Mr. Morley and the danger that the persistence of a small knot of men will be misinterpreted in India as the expression of British public opinion.

London, July 6.

The Russian Social Democrats have issued a manifesto calling on the people for a response to insolent Tsardom and to strive for a constituent assembly.

The Social Revolutionaries have also issued a manifesto saying that the nation must protect itself and must organise a struggle against organised violence.

London, July 7.

A telegram from Shanghai announces an unsuccessful attempt to blow up the reactionary Governor of Anhui while reviewing cadets.

Three people were killed and one injured.

A special telegram to the Pioneer, London, July 6, says:—

The Daily Mail's Johannesburg correspondent states that Indian residents have begun passive resistance of the registration which should have commenced on July 1st, but there were no applications.

London, July 6.

A telegram from Washington states that the fleet will probably sail early in the autumn.

The voyage will occupy sixty days.

It is believed that after reaching Peru the fleet will proceed more deliberately than before, apparently because it could in case of emergency then reach San Francisco before any other fleet.

Three additional battleships and several cruisers will join it in the Pacific.

Rear Admiral Bob Evans will be in command.

London, July 8.

A telegram from Washington states that it is declared that useful work is quietly proceeding in putting the navy and the coast defences of the Pacific in good condition as appropriations permit.

A dry dock is being constructed at Puget Sound, and it is expected that a special effort will be made to dredge the channel at Mare Island navy yard so as to make it accessible to heavy battleships.

EDITORIAL NOTES.

We have already mentioned more than once the wonderful influence that the "Men's Missionary Movement" is likely to have in America. The following article helps to throw more light upon the way it is to be done.

THE MEN ARE MOVING.

"We are going to send a missionary worker throughout the country this fall who will do nothing but put up signs, do missionary work and turn the orders in to jobbers. We are having splendid trade." So said a business man connected with a large candy works, in talking with the writer recently. Something of the enterprise that is shown everywhere in the business world is what is wanted to be put into the missionary undertaking and it is a cause for congratulation that the business men here and there all over the country are now showing signs of an awakening to a sense of their responsibility in connection with this work. Our men are becoming unwilling to any longer hold their missionary interest in their wives' names. Perhaps the day will come when the men will no longer be exposed to taunts such as that which was uttered recently by a secretary of one of our missionary boards, who declared that Paul had said, that women ought to inquire of their husbands at home about certain matters connected with religious work. But he declared that he would like to be present at the seance, when the women went home to ask certain men of to-day—their husbands—to post them on the subject of Foreign Missions. There are actually now, quite a number of men who are getting into a position where they will be able to stand an examination on this subject.

The Laymen's Missionary Movement is an evidence of this. It is expected that as many as a hundred men will go out this year to visit the far fields at their own expense so as to come back and report their findings to the churches of America, early in 1908, with a view to facing a program contemplating the speedy evangelization of the world.

As far away as Illinois, an echo of the Hay Stack Centennial Prayer Meeting of Men, held in New York November 14th, has reached us. There in Vermilion County, Ill., a business man has been taking the lead in a concerted movement which is intended to bring about a four-fold increase this year in the contributions of all the churches of that country for Foreign Missions. The business men who have joined in this Alliance are trying the very same methods that they are accustomed to use in pushing their own commercial interests or in carrying on a political campaign. A full page of the advertising space in the *Danville Daily Democrat* was purchased in order to print in large type the whole of Dr. Capen's "Twentieth Century Call to

Men," describing the Laymen's Missionary Movement. A marked copy of this paper was sent to a specially selected list of well-to-do church members in both town and country throughout all that region. By a system of follow-up letters as well as by a judicious use of the public press for advertising and by other printed matter they are seeking to reach every home in the country with a systematic process of education. A returned missionary has also been sent through the churches. As a piece of aggressive missionary campaigning such enterprise is certainly worthy of emulation. Pastors of the various denominations have joined heartily with the laymen and together these men of the pew and of the pulpit are presenting a united front for a great advance.

One of the laymen leading in this undertaking writes as follows:

"The Twentieth Century call To Men," by Dr. Capen, startled many of us. The impressive prayer meetings in New York of hundreds of the most noted laymen of the city, pleading with God from 1 to 6 p. m. in continuous prayer, the poverty-stricken cry of the Foreign Missionary Boards of all denominations, the great need and paucity of means, gave us more to think of than heretofore. We are impressed with the feeling that at no time, from the creation to Christ's coming, was God's purpose with the nations more clearly marked than just now. In the last few years a most miraculous pouring in of wealth and resources into the hands of professing Christians in Protestant America, England, Germany, and an equally miraculous "Open Door" in all lands, beyond the dreams of our missionaries a few years ago. Why this beneficence, does it not seem plainer than God's voice at Sinai? If it were written in letters of fire in the heavens, could His purpose be more plainly expressed? To now consummate His command to "Go Into All the World," it seems as if the Christian world were too blinded by worldliness and materialism to appreciate the opportunity He has prepared. Pitiful ignorance of the subject and long habits of slighting "The Call" are responsible for the paralysis bowing down the church.

If by some one somehow, all the grandeur and importance of the present opportunity could be brought home to each and every professing Christian, in our own country, we feel assured that a hoped-for four-fold increase in the contributions of Vermilion County could be realized. We at once had the hearty endorsement of all our ministers of all denominations. "The Ambassadors of Christ," the Senate Chamber of the Churches, is fully alive to the great need. It is the laity, the Church's House of Representatives, who hold the purse strings, who are criminally liable for the death without Christ of the millions who pass away every year. The inconsistency of it all turns millions of our people to utter despoite of the Lord and Master."

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If the greatest question of our time is, What God expects of His people in view of the miraculous developments of the last few years, surely it is a time for special supplication for the outpouring of the Holy Spirit. This century of Missions bears no mark of the wonder-work of God more conspicuous than the multiplied and marvelous answers to prayer. Every conspicuous step and stage of progress is directly traceable to prevailing, believing, expectant supplication. Nothing so marked the wonderful career of the first great English Missionary, William Carey, as the power of humble believing supplication. Had Carey not known how to pray, the missionary century had not yet dawned, or had waited for some other praying soul to roll back the curtain of the long night. God has compelled His saints to seek Him at the Throne of Grace, so that every new advance might be so plainly due to His power, that even the unbeliever might be constrained to confess, "Surely this is the finger of God." The heart must have a strong pulse if the life currents of blood are to be driven to the finger ends. When Carey preached his now immortal sermon, he said, "Saviour, Thy greatest things have had smallest beginning. Prayers of saints, offered in holy agreement, ascend like vapors, which blend and mingle in pure white clouds. The great Intercessor at the Throne presents them before God, made acceptable by His own infinite merit, and thus they prevail. Prayer is indeed a power in the universe of God. There is a new era of missions yet to be ushered in when the disciples of Christ learn to ask in Jesus' name by the power of the Holy Spirit, for the glory of God, and with a confidence that knows it must be heard.

On the long guns of the American Moors these words are often found engraven, "For the holy war, if God will." When will the disciples learn that they are God's soldiers, and that every power and faculty is to be devoted as a weapon to His holy warfare? What new signs and wonders would be wrought if, in response to the bugle blast of our great Captain, the whole church would march to the battlefield. All that God has yet shown of His mighty power would be but a small part of His ways. Men would begin to see Omnipotence baring His resistless arm, and the thunder of His power would shake earth and Heaven.

"WHATSOEVER HE SAITH UNTO YOU, DO IT."

BY WILLIAM F. McDOWELL, CHANCELLOR OF THE
UNIVERSITY OF DENVER.

Charles Lamb and a company of friends were discussing together what they would do in the event of certain of the world's famous dead appearing suddenly in their midst. The spirits of the company ran high. They decided that if Homer came in they would ask him in which one of those seven cities he was actually born. They would ask Shakespeare whether he wrote his own

plays, or who did it. At last someone said, "But suppose that Jesus Christ should enter!" Instantly Lamb's manner changed from playfulness to seriousness. He stammered out, "That would be different. You see, if Shakespeare came in we must all rise, but if He came in we must all kneel." It was the recognition of the invincible supremacy of Jesus. He is the final authority, the soul of the creed, the life of the Scriptures, the heart of the Church. Matthew Arnold, great son of a greater father, poet critic, man of letters, culture incarnate, told a Philistine age that the sure way to be cultivated was to learn to follow the secret of Jesus. But that is a later echo of the open secret of Mary's early words at the marriage supper in Cana. The secret of Jesus is obedience to Jesus.

THE COMMAND TO BE.

If Christ is to be the Saviour of men, He must be the Saviour of the strong as well as of the weak—of the strong particularly. And He must save the whole of the strong man. No test more severe than this confronted Jesus. From the first beatitude to the close of the first Christian sermon, one ideal shines steadily forth. The sermon has been called the Magna Charta of the kingdom of God. It seems rather the Magna Charta of individual character, of personal perfection. The individual recovered his lost title-deeds that day by the mountain. No wonder the people were astonished at His doctrine. The majestic courage of it had never before been reached, has never since been surpassed. The men who heard must have gone away with strange, high thoughts about themselves. Not only had a new prophet dawned upon their vision; a new self had risen above their horizon. One who was evidently God's own Son had spoken to them as if they also were sons of God. Into their ears had dropped such words as "poor in spirit," "pure in heart," "salt of the earth," "light of the world." One sentence in the sermon caught their minds, and rang through their memories like strains of music never to be forgotten—"Be ye therefore perfect, even as your Father which is in heaven is perfect." They were accustomed to the idea of keeping the law. Many had tried to be as good as they could. The lofty men of their race were their models—Abraham, Moses, David. To be as good as these was their exalted ambition.

Now, into that troubled atmosphere rings out this clear word, "Be ye therefore perfect." Some of them remember the words chanted in the synagogues, "I have seen an end of all perfection." What can the young preacher mean? Has He come to mock them? No man felt so. It was a command, to be sure, but it was a command with a promise. It was a command with the promise fulfilled standing before them. James Martineau said, "Jesus Christ shows us, in living definition, what should be our spirit and character." He was a living definition. The people went to their homes that day, feeling not only that they had been exhorted to perfection, but that they had seen it. This idealist was the first true idealist. Others held ideals before men; He



presented a living definition. They dreamed of the perfect character; He revealed it.

But there is a deeper difference between Him and others. Socrates is said to have had three characteristics as a teacher—love for truth, love for pupils, and power to communicate his truth to his pupils. Superficial minds have seen in these three marks a complete characterisation of Jesus. That garment is too small for Him. All these things He had—but away beyond all these He had the mysterious, supernatural power to communicate *Himself*. Men not only learned His words and grasped His ideas; they were made into His likeness. There is the perfect pattern surpassing the dreams of any dreamer, but in the pattern, above it and behind it, a power to make the pattern real in other men.

The old adage says, "Knowledge is power." Men's true sentiment is, "Money is power." Ever eager for power, men have acquired both, and have been weaker than broken reeds. Character is power. Character is power in God Himself. Power belongs to Him because He is what He is. It is the unique pre-eminence of Christianity that it presents a perfect character to the world. It has a perfect body of doctrine, but its supreme mark is the perfect character of Christ. Here lodges its power over men. Christ's contemporaries and associates felt it to be so. From the day John the Baptist said, "Behold the Lamb," till the day Pilate said, "Behold the Man." He exercised the sovereign sway belonging to a perfect character. He said to men, "Follow Me," and they did it without question. He said to demons, "Come out," and they obeyed. He said to Satan, "Get thee behind," and he slunk away like a coward. He said to waves, "Be quiet," and they ceased to toss. He said to sick men and to dead men, "Arise," and they arose. He knew the power that belongs to a perfect character. And one day, with the shadow of the Cross smiting Him full in the face, He said, "I, if I be lifted up, will draw all men unto Me." And He is doing it. A magic spell has come out of Judea. It is the character of the Man God, more potent still than armies, or wealth, or tears, or tyrannies; the character of the Man God winning, controlling, moulding the life of mankind.

Would you be a force in the world? This, then, is first. Not scholarship, noble as it is; not money, potent as it is; only the Christ-like character will win for you the Christ-like power. This is the Divine plan for making men of power; and this has flashed out through all the centuries. Those who receive Him, becoming sons of God, can do all things through the strengthening Christ. One man like Savonarola is worth more than an army. Livingstone walks through savage Africa, and no hand touches him. The Christ-like man will have the Christ-like power. The world waits for such leadership. Do you see the vision? There He sits on the mountain side, saying, "Be ye therefore perfect." And there stand His mother, saying, "Whatsoever He saith unto you, do it."

To be continued.

The root of honesty is an honest intention.

KEEPING THE HEART.

Prov. iv. 23; Heb. xiii. 9, 10; Jude 20, 21.

1. In "Marinus the Epicurean"—that beautiful book which pictures the slow fading of the old pagan faith—an Italian mother tells her son that his soul is like a white bird, which he must carry in his bosom across a crowded public place: would it reach the opposite side unruffled and unsoiled? For the noblest heathen thinkers recognised that each of us had had committed to his keeping one most precious, most delicate possession, which he must guard with unceasing care. Each of us has a character to form—for boundless better, or for boundless worse. As the evangelical preachers put it, each of us has a soul to save, or to lose.

2. "Keep thy heart with all diligence," cried the wise king, or, as the margin reads, "above all keeping." In these days we are so concerned about physical development that modern mentors have altered Solomon's precept. They preach a different message to young men and women: "Keep thy *health* above all keeping"—as though bodily health were the one thing needful, and vice itself of small account compared with physique. The Bible understands that life's real issues depend upon the inward man of the heart. Nothing else seriously matters. You may be cripple, existing on a pittance, and yet you may carry the white bird in your bosom unruffled and unsoiled across to the other side.

3. To keep one's heart implies a certain reticence and reserve in regard to the deepest and holiest experiences. A shallow nature babbles out its confessions to strangers. The true saint will be apt to say: "My secret is my own." Nevertheless there is always a danger lest undue reticence should lead a silently-brooding soul into morbid introspection. Better wear your heart on your sleeve for daws to peck at, than hide away to be consumed by the dry-rot of self-admiration or self-pity.

4. There comes a time to every lad, who is worth his salt, when he falls in love with high ideals. Perhaps the most glorious part of the inheritance of youth is this capacity for generous enthusiasm. At a certain age, a young man kindles with eager, passionate loyalty to a vision of the noblest, and for its sake he delights to give himself away. To keep one's heart does not mean to be afraid of the heart's best venture. It means, rather, to dread lest you should be so cowardly as to shrink from it, to dread, above all things, lest by any baseness you make that great refusal. But as your preparation for the cause and the call, you must refuse to fritter away your emotion on sentimental follies. You must refrain resolutely from squandering your spiritual energies and passions on anything below the best. You must guard the inward self jealously from moral

July 12th, 1907.
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the world.

5. This world indeed is full of disappointments and
losses. Life's slow, sad experience brings each man his
share of illusions vanished and hopes deferred and sorrows
which come to stay. We may find ourselves perhaps de-
ceived and deserted and betrayed. But no outward adversi-
ty can be ruinous, so long as it does not poison the fountain
of affection and faith within. The fatal thing is—not to be
cheated, or even to be bereaved, but to let the spirit cor-
rode into bitterness and unbelief and despair. Keep thy
heart from cynicism, above all keeping: it is the hall-mark
of Satan. Surely Goethe was wise when he made his fiend
Mephistopheles a very prince of cynics.

6. Bunyan, in his "Holy War," describes the siege of
Mansoul as directed not against any outworks, but against
the citadel of human nature. So long as a man's heart be
evil, everything else must go wrong; while if only the heart
be cleansed and healed, then all the issue of life will be-
come holy and sweet and clean. You may refine a man's
habits and educate his intelligence, curb his tongue and im-
prove his surroundings and increase his fortune—and leave
him, after all, just as black-hearted as ever. While we
labour to better the conditions of living, we dare not for-
get that Divine transformation by which alone the inward
man becomes a new creature. Who is able to subdue and
keep the heart—except the God who made it, who under-
stands all its mysterious secrets, who has loved it with ever-
lasting love? When I try my hardest to preserve my own
soul from worldliness and bitterness and selfishness, I dis-
cover that I am continually foiled and baffled by this subtle,
terrible, inexplicable self, which I possess—but which yet
possesses me, and makes a captive of its owner. Only the
grace of God can conquer and cleanse the wilful nature of
man. Only the peace of God can garrison our hearts and our
thoughts against the dark assaults of sorrow and dismay.

T. H. DARLOW.

Certain birds seem to possess a remarkable instinct
for surgery. The woodcock, the partridge, and some
others are said to be able to dress their wounds with con-
siderable skill. A naturalist observes that he has shot
several woodcock that were recovering from wounds
previously received. In every instance he found the
injury neatly dressed with down plucked from the stems
of feathers and skilfully arranged over the wound, evi-
dently by the long beak of the bird. In other cases li-
gatures had been applied to wounded or broken limbs.

He who persists in genuineness will increase in adequacy.

MESSAGE TO THE NATION.

LEADERS OF THE CHURCHES AND SUNDAY OBSERVANCE

The following "Message to the Nation" on the question
of Sunday observance is signed by the Archbishop of
Canterbury, the Archbishop of Westminster, and the Rev.
J. Scott Lidgett, president of the National Council of the
Evangelical Free Churches:—

As representatives of various Christian bodies in Great
Britain, we desire to call the attention of our fellow-country-
men to the combined efforts which are being made to
set forth explicitly and forcibly the principle of Sunday
observance.

We believe it to be literally impossible to exaggerate the
importance of this matter to the well-being of the nation.

It is not merely that one day's rest in seven contributes
vastly to the physical and mental efficiency of men, women,
and children, and tends to make our home life more truly
what British home life ought to be. There is more than
this. Under the sacred sanction which attaches to the Lord's
Day, it is intended that all should have opportunity, in the
worship of Almighty God, to escape from the grip of ordi-
nary cares and occupations into regions of higher thought
and nobler aspiration.

We are convinced that on adequate and reasonable
Sunday observance depends in no small measure the pos-
sibility of promoting in Great Britain the deeper, the more
sacred, and the more enduring interests of our common
life.

We are requested to state that further information as to
the Sunday National Observance Movement referred to in
the above message will be supplied upon application to the
hon. secretaries, 1, Albemarle Street, London, W.

Truly ingenious is the device which cleans the mile-
long pipes that carry crude petroleum to the distant re-
fineries,' says one who has seen. 'As the oil passes through
these underground conduits, some of the paraffin in the
fluid incrusts the sides of the pipes, and proves a serious
hindrance to the free passage of the current of oil. The
device that is used to remedy this evil is a knife about two
feet in length, which a sharp edge, constructed like the
thread of a screw; indeed, the knife resembles a huge head-
less screw. It is, of course, slightly smaller than the pipe
through which it is to pass. When the thickness of the
crust of paraffin renders a cleansing necessary, this instru-
ment is inserted in the pipe at the oil fields. The pressure
of the stream of oil drives it forward, revolving rapidly as
it hurries along, and scrapes the channels clean. It turns
and twists and cleanses in this manner throughout its whole
journey, and finally drops into the receiving tank.

Bristol 'Times and Mirror.'



JAPAN AND CHRISTIANITY.

A correspondent calls our attention to some of the opinions expressed by eminent Japanese on the question of a religion for that country. R. Masujima, Barrister of the Middle Temple, London, now practicing in Yokohama says:—I consider that Christian influence is necessary in helping the healthy development of the Japanese people and their institutions; most decidedly in their social and personal relations, as Christian conduct will doubtless purify the social atmosphere and improve home life; religiously, also, because the Christian Church will no doubt contribute to elevate the spiritual ideals of the Japanese through the examples of its disciples, as also to urge forward the revival and progress of the Japanese religions which have existed for centuries, though more in shadow than in substance, of which much evidence has appeared of late years. The advent of Christianity and its "propaganda has caused activity."

Professor Inazo Nitobe, teacher of political economy in Kyoto University, expresses similar views:—

"Up till recently," he says, "we have been what the Germans call a Rechts-statt, a legally organised state, a skeleton with little or no moral flesh on it. And it is to Christianity that we must look to give us that moral flesh. It is as a state and not as a society that we have hitherto made changes and progress, and now the time has come for us to make changes in society. These changes will depend upon the personal character of those in places of leadership and authority, and personal character is best improved or changed by Christianity. One evidence that people in general look upon Christianity as the best former of character is furnished by the fact that so many of the characters in popular novels and dramas of Japan are Christians."

Many distinguished and scholarly Japanese have expressed similar views.

The great lesson for the Churches is that they must make it their chief aim to Christianise the democracy. That is the supreme thing. I seem to understand better than I did the hostility of Socialism to Liberalism. Liberalism aims at a more equal division of good, but in proportion as men become possessors, in that proportion they will show their teeth to anyone who tries to dispossess them. The pith of the matter is in a little story. Two working men were discussing Socialism—one a Socialist, the other doubtful. Said the doubtful: "If you had two horses, would you give me one?" "Yes, I would," said the Socialist. "If you had two cows, would you give me one?" "Yes," was the reply. "If you had two pigs, would you give me one?" "Come, Bill, you know I have two pigs." If the classes desire to arrest Socialism they will be wise to make an end on their own lines of the anomalies that exist.

The life of a Christian should have a refining and saving influence upon the people of the world. If it does not, he is not what the Lord would have him be, and what he should be. While Jesus was in the world he was the Light of the world, and now that he has brought life and immortality to light through the work that he performed on the earth, and has returned to God to be crowned the Christian's Lord, he expects and commands his followers on earth to exhibit in their lives the shining light of purity and salvation that he disseminated through his word to his apostles. No member of the church of Jesus can, or need expect to meet his Lord in peace unless he has served him diligently and faithfully until the end of his days—unless he has loved the Lord his God with all his heart, soul, mind and strength; and his neighbor as himself.

"The beer drinker is much worse off than the whisky drinker, who seems to have more elasticity and reserve power. He will even have delirium tremens; but after the fit is gone you will sometimes find good material to work upon. Good management may bring him around all right. But when a beer drinker gets into trouble seems almost as if you have to recreate the man before you can do anything for him. I have talked this for years, and have had abundance of living and dead instances around me to support my opinions."

"All beer drinkers have rheumatism, more or less, and no one can recover from it as long as he drinks beer. Notice how a beer drinker walks about stiff on his heels, without any of the natural elasticity and spring from the toes and ball of the foot that a healthy man should have. That is because the beer increases the lithia deposits about the smaller joints."

"The first effect on the liver is to congest and enlarge it. Then follows a low grade of inflammation and subsequent contraction of the capsules, producing 'hob-nailed' or drunkard's liver the surface covered with little lumps that look like nail heads on the soles of shoes. This develops dropsy. The congestion of the liver clogs up all the springs of the body, and makes all sorts of exertion as difficult and labored as it would be to run a clock, the wheels of which were covered with dirt and gum."

"I have told you the frozen truth—cold, calm, scientific facts, such as the profession everywhere recognizes as absolute truths. I do not regard beer drinking as safe for any one. It is a dangerous, aggressive evil that no one can tamper with any safety to himself. There is only one safe course, and that is to let it alone entirely."

Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear.
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

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